CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

UNITARIANS DEFENDED BY THEIR OPPONENTS.

No charge has been re-iterated with more frequency and severity against our denomination, than that of attempting to mutilate and undermine the sacred records. In consequence of the prodigious influx of new and valuable information, which has come to light during the last and present centuries, respecting the ancient manuscripts of the Bible, it was natural that those christians whose reverence for that sacred book was profound, sincere, and discriminating, should feel an anxious desire to know whether it had really come down to us uncorrupted and entire. The innumerable copies of it which must have been multiplied through so long a lapse of years—the necessity that those copies, before the invention of the art of printing, should exist in a *written* state—the probable haste, fraud, and carelessness of mercenary, or interested transcribers—these, and several other obviously supposable accidents, would render it, in the eyes of every reflecting man, a perpetual miracle, if the Bible had escaped them all, and existed to day in exactly the same condition, word for word, and letter for letter, as when it came from the hands of its original composers. Accordingly, the first question was, whether the authors of our present translation of the Bible used such printed editions, or written copies, of the original, as were drawn from the most authentic sources. On examination, it was discovered, not merely by Unitarians, but by men of the most undoubted attachment to the other side of the question, that there are really in existence, manuscripts of more ancient date, and of vastly greater authenticity, than those which had been discovered, or, at least, were well and generally known, at the time our English translation was executed. On comparing these several sources with the original of our English Bible, it was found that there were a very large number of small and unimportant differences between them, and some few of more considerable significance.—Among other instances of discrepancy, the most celebrated is that in the 5th chapter of the 1st epistle of John. The disputed words are these: *There are three that bear record in heaven; the Father, the Word, and the Holy Ghost:* (v. 7.) Now, if the apostle John really wrote these words, those who reverence the Bible will receive them, and interpret their meaning according to the reason, which, partly for the sake of understanding difficult passages, God has given us: But, if John never wrote them, those who truly reverence the Bible will be as anxious to have them expunged, as they would to keep the Apocrypha from the sacred code, or to prevent a whole chapter out of the heathen Plato from being bound up as a part of the Christian Scriptures. What, then, is the fact, with regard to this unfortunate text? Among a vast number of Greek Manuscripts, from the fourth century down to the sixteenth, there is only a single one, which contains the words in dispute, and that manuscript is allowed, on all sides, to be of a very recent date. But what is the most striking fact of all, and renders the evidence against this suspicious verse too strong to be evaded by any counter-arguments or considerations, is, that there is a long catalogue of authors running through all the ages of the church, from the second to the sixteenth century, who, in their controversies with Unitarians, (for Unitarianism, reader, is not a *new* doctrine, though the name is modern,) have never once attended, in the remotest manner, to this text, although it makes, at first sight, so strongly for their cause; and although they quote texts immediately before, and immediately after it.—And why did they not quote it? Couple this fact with what we know was the case with regard to all existing Greek Manuscripts, and the conclusion is not to be resisted, that the text does not belong to the Bible. Is your mind, reader, still hesitating about coming to this conclusion? Observe, then, that not only the Greek Manuscripts, but the most ancient *Latin* Manuscripts are without the verse in question. How came it to be omitted? Satisfy us, and we will adopt it as a portion of the Bible with all our souls, though without the least embarrassment on our parts, since the whole verse is really no stronger in favour of the Trinity, than that much mistaken sentence, *I and my Father are one.* But merely because it happens to have been accidentally and unhappily introduced into our English translation, at a time when the lights of the Reformation had not extended so far as to throw much lustre on the condition of the sacred text, it is to us a matter of astonishment, how many, who profess an abhorrence of innovation, a love and reverence for antiquity, and an invulnerable attachment to uncorrupted scripture, should be so strenuous for the preservation of a verse, which is itself a palpable innovation, which has no antiquity to support it, and which is a decided corruption of the true scripture. Yet, such is the inconsistency produced by a blinded attachment to system, that many Trinitarians have regarded their fellow Christians with a sentiment bordering very nearly on abhorrence, for attempting to restore the Bible to its original purity. Some will hear no argument whatever on the subject. Looking on our present English translation with as much reverence as if it came immediately out of the hands of God, they naturally set down all those who doubt its perfection, as sacrilegious and impious monsters. Others there are, more reasonable and learned, who have attempted to maintain the authenticity of the spurious text in John, and to account for its abscence from all the best manuscripts. And it is exactly on this point that Trinitarians have come to an issue among themselves; a very few still adhering to the genuineness of the disputed sentence, while the vast majority of those who profess to be at all competent to decide the question, have given up the point, and have laboured as zealously for the exclusion of the surreptitious intruder as the most iptrepid Unitarian who ever encountered wrath and obloquy for purifying the records of his faith. Professor Porson, in some points of view, the greatest Greek scholar whom England ever produced, was acknowledged by the Christian world to have set the matter at rest. The Eclectic Review, which is the oracle of the non-conformist Trinitarians in England, long since gave it its adhesion to the right side of the question. And in the course of this very year,* the Quarterly Review for March, in consequence of some recent, but abortive attempts, to lift up the reputation of the factitious verse from where it had been so long lying dead in the dust, has devoted an article to the subject, which for a profusion of the choicest erudition, and an array of the most resistless arguments, has no rival in that celebrated publication. In consequence of this article, no attempt will probably be again made in the course of the present generation, to defend the interpolated text in John. It should be remembered, especially, that the Quarterly Review is the organ of the high orthodoxy of church and state in England, and thus gives the once abhorred labours of conscientious Unitarians, a countenance and support quite free from suspicion, except, perhaps, with Dr. Miller and his friends, who have discovered and reprobated a remarkable sympathy and connexion between learning and Unitarianism.

Unitarian Defendant.

* 1822.

SIGNS OF THE TIMES.

One of the most grateful and satisfactory indications of the progress of correct opinions on the subject of religion, in our country, is the rapid increase of periodical publications of a decidedly liberal character. By this term we mean to designate, generally, all such publications as maintain, in the broadest sense, the right of private judgment in matters of faith. We hold it to be the privilege, and the duty, of all men to examine the records of our faith for themselves; to form their own opinion of the facts, and doctrines, which they contain, and of the duties thence resulting; and to hold, and express these opinions without let, or molestation—without incurring a liability—on account of their sentiments merely, while they are guilty of no *conduct* that violates the law of christian kindness, or disturbs the peace of society—to censure, or reproach; to any injury to their feelings or reputation; or to exclusion from the charity and fellowship of their christian brethren. This is what *we* mean by liberality in application to this subject; and we consider those as liberal Christians—by whatever name they may be known—who agree with us in this fundamental principle.

Six years since, there was but one periodical publication in the United States, to which the above description could apply, and this one, though conducted with ability by its venerable Editor, had a very limited circulation. There are now *twelve*, at least, of this character, and most of them well supported. From some of these we do indeed differ, and differ *widely*, on certain points of doctrine; neither can we altogether approve of the manner, in which some of them are conducted, on the ground either in taste or principle. But they are all, each in his way, and manner, the strenuous advocates of religious freedom; the fearless assailants of bigotry, and spiritual domination; and on this ground we hail them as fellow-labourers, and cordially bid them God speed. The effects of these publications are daily becoming more conspicuous and striking. There is, unquestionably, a growing attention to religious subjects in almost every part of our country; and especially among that portion of the community whose influence and example, if engaged on the side of truth, will be likely to produce the most salutary effects; we mean, persons of strong sense, and cultivated minds. Men of this character have been too often driven into the ranks of infidelity by the repulsive form which Christianity, in the hands of bigots and sectarians, has been made to assume. The absurdities of the vulgar system, which they were taught to consider as the system of the gospel, their minds, instinctively, as it were, rejected. They were too busy, too much engrossed with their pursuits, to institute a laborious investigation for themselves, and the gospel in its native truth and beauty, had never, perhaps, been presented to their minds. They were left, therefore, to a cold and comfortless scepticism, if not to downright disbelief. Incalculable is the injury which society has, in this way, sustained. The influence of many of its brightest ornaments, in every other respect, has, with regard to this, its highest interest, been neutralized, at least, if not rendered positively hurtful. The progress of liberal Christianity, is, we rejoice to think, effecting a remedy of this evil. This interesting portion of the community are fast returning to their natural allegiance. We say *natural*, and we speak advisedly; for it is not—whatever our opponents may say, or think—it is *not natural* for well informed men to reject the gospel, when fairly presented to their minds. It approves itself at once to the judgment, and the conscience; and they are guilty of a libel on human nature, or the gospel, or both, who affirm otherwise. There is in the minds of all men an inherent love of truth. Error is never embraced for its own sake; it is only admitted under the disguise of truth.

The cause of truth and righteousness has nothing to fear, if they can but fairly meet their adversaries in open day. They *are* meeting them, in every quarter, with triumphant success; and they will go on "from conquering to conquer." On this state of things we heartily congratulate the friends of the good cause throughout the world.

Unitarian Defendant.

ON THE INFLUENCE OF RELIGION UPON ADVERSITY.

The life of man has always been a very mixed state, full of uncertainty and vicissitudes, of anxieties and fears. In every religious audience, there are many who fall under the denomination of the unfortunate; and the rest are ignorant how soon they may be called to join them. For the prosperity of no man on earth is stable and assured. Dark clouds may soon gather over the heads of those whose sky is now most bright. In the midst of the deceitful calm which they enjoy, the storm that is to overwhelm them has, perhaps, already begun to ferment. *If a man live many years and rejoice in them all; yet let him remember the days of darkness, for they shall be many.* (Eccl. xi. 8.)

Hence, to a thoughtful mind, no study can appear more important, than how to be suitably prepared for the misfortunes of life; so as to contemplate them in prospect without dismay, and, if they must befal, to bear them without dejection. Throughout every age, the wisdom of the wise, the treasures of the rich, and the power of the mighty, have been employed, either in guarding their state against the approach of distress, or in rendering themselves less vulnerable by its attacks. Power has endeavoured to remove adversity to a distance; philosophy has studied when it drew nigh, to conquer it by patience; and wealth has sought out every pleasure that can compensate or alleviate pain.

While the wisdom of the world is thus occupied, Religion has been no less attentive to the same important object. It informs us in the text, of a *pavilion*, which God erects to shelter his servants *in the time of trouble*; of a *secret place in his tabernacle*, into which he brings them; of a *rock on which he sets them up*; and elsewhere he tells us, of a *shield and a buckler*, which he spreads before them, *to cover them from the terror by night, and the arrow that flieth by day.* Now of what nature are those instruments of defence which God is represented as providing with such solicitous care for those who fear him? Has he reared up any bulwarks, impregnable by misfortune, in order to separate the pious and virtuous from the rest of mankind, and to screen them from the common disasters of life? No; to those disasters we behold them liable no less than others.—The defence which religion provides, is altogether of an internal kind. It is the heart, not the outward state, which it professes to regard. When the *time of trouble* comes, as come it must to all, it places good men under *the pavilion* of the Almighty, by affording them that security and peace, which arise from the belief of divine protection. It brings them into the *secret of his tabernacle*, by opening to them sources of consolation which are hidden from others. By that strength of mind with which it endows them, *it sets them up upon a rock*, against which the tempest may violently beat, but which it cannot shake.—*Blair.*

HINTS ON EARLY EDUCATION

(Continued from page 153.)

MANNERS AND ORDER.

Locke considers that manner is the object of next importance to religion and virtue, to be preferred to learning, and it is evident, that there is no passport so good in the world—nothing that adds so great a lustre to virtue, or that so well brings into daily use, more solid acquirements. "Good manners are the blossom of good sense," and may it not be added, of good feeling, too; for if the law of kindness be written in the heart, it will lead to that disinterestedness in little, as well as in great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners. If, therefore, we are successful in inspiring children with such a disposition, we secure the most important means of rendering them pleasing. We should endeavour early to infuse the spirit of that precept—"Honour all men;" to teach them that kindness and civility are due to all; that a haughty peremptory, or contemptuous manner is not only ill-bred, but unchristian; and that this is, especially, to be guarded against in their behaviour to servants. Nor will young people, generally, be tempted to treat with unkindness those, whose services claim a return of affection and gratitude, unless they are led to it, by the example of others.

It will, also, be necessary to guard children against vulgar habits, against roughness of manner, as well as coarseness of mind; as loud talking and laughing, the use of violent exclamations and expressions, "shocking! terrible! monstrous!" &c.; nor should they be allowed to continue their infantine language too long: the imperfect words and broken sentences of an infant, will be unpleasant and appear like affectation, when used by elder children; but this habit is often encouraged by the affected and babyish tones of voice, in which their attendants frequently address them. It is essential to good breeding, that children be taught to express themselves well, and to speak distinctly and grammatically.

As satire and ridicule are instruments, ill calculated to be employed in education; so any tendency to these dispositions in children themselves, is to be repressed; mimicry also, though highly amusing, ought to be discouraged; as being likely to induce an unpleasing and improper turn of mind.

Good conduct at meals, is, with children, a fair criterion of good manners, and meals may be made use of, as favourable opportunities for inculcating propriety of behaviour. Children should be taught to sit down, and rise up from table, at the same time; to wait, whilst others are served, without betraying eagerness or impatience; to avoid noise and conversation, and if they are no longer confined to the nursery, to be able to see delicacies, without expecting or asking to partake of them. To know when to be silent is more important to good manners, than is generally supposed. Speaking, when it interrupts reading or conversation, and the habit of contradicting others, should be checked, as also, that ill-timed garrulity, so unpleasing in some children, and which, generally, springs from an undesirable self-confidence and forwardness of character.

Nor is the *person* to be neglected in early life; for it will spare children many awkward feelings as they grow up, if they are taught to walk, and to carry themselves well; to enter, and leave a room, and to address others, with ease and propriety. With many, the acquirement of this external polish will prove a very slow work, and a subject of considerable difficulty; but if we see an amiable and obedient disposition, there is every reason to hope that roughness of manner will be smoothed down by time, and the example of others. Parents ought not, therefore, to allow themselves, from their own irritability and impatience, to render *manner*, as is the case in so many families, the cause of daily vexation, and of continual, though fruitless complaints. We must receive with patience and good nature, numberless little failures in those, whose happiness it is to think little of the effect they produce upon others; nor is it, by reproofs and admonitions, showered down upon the child, at the moment, in which we wish him to display his good manners, that we shall effect our purpose; but by accustoming him to exercise habitual kindness and civility towards his companions, and those with whom he lives. With all our care, however, we are not to expect that the manners of children will be superior to those of the persons with whom they chiefly associate; for, in nothing is it more true that "we are all a sort of chameleons, and, still, take a tincture from things around us." On this account, as on every other, it is of importance that children should witness no vulgar habits in the nursery, and that the conversation, between the nurses themselves, should be guarded and correct.

But here it must be remarked, that in our earnestness to render our children pleasing, and to improve their manners, care will be required that we do not rob them of their chief charm,—the simplicity of childhood; for how greatly are to be preferred, even an uncouthness of behaviour, and awkward shyness, to any thing of premature forwardness, formality, or affectation?

"Affectation is but lighting up a candle to our defects, and though it has the laudable aim of pleasing, always misses it."* We must, also, avoid working upon vanity to secure good manners, lest we nurture that love of admiration which is apt, but too soon, to take an overbearing possession of the heart.

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ORDER.—The general order of a nursery will be greatly promoted by early rising, by regular hours for all the employments of the day, and by an attention to this maxim,

"A place for every thing, and every thing in its place."

Method and true order are attainments of a higher stamp than is generally supposed; for they are not only useful in the lesser concerns

* Locke.

of life, but necessary to success, in the most important objects; it is by these that the powers and activity of the mind are turned to good account. "Method," as Mrs. H. More says, "is the hinge of business, and there is no method without order and punctuality." "Method is important as it gains time; it is like packing things in a box; a good packer will get in half as much more than a bad one."*

*Cecil.

Christian Register.

BOSTON, FRIDAY, MAY 16, 1823.

Controversy and Unitarianism.

To many of our readers it may perhaps have appeared unadvisable to introduce in our religious department, so much as we have, at various times, on controversial subjects; and especially on the subject of Unitarianism. We regard with much respect the opinions and wishes of such, and are disposed to be influenced by it as far as we can consistently with what we deem our duty to the cause of truth, to ourselves, and to the most numerous part of our patrons. At the same time we feel it necessary, in justice to ourselves, to state some of the circumstances which have influenced us in determining the course most proper to pursue.

In the city, as well as in a number of our most populous towns, where there have been great opportunities of hearing these subjects discussed, and great facilities in obtaining books that treat of them, it is not to be expected that it would be at all times desirable, or even pleasant, to see so many of our columns filled with doctrinal discussions. But it must be obvious, that the circumstances of a great majority of our readers are different. Situated, as they generally are, in towns remote from the centre of theological discussion, they have had less opportunity than others of becoming acquainted with the Unitarian controversy, and are less prepared than they would wish to be, to defend what their good sense teaches them must be true. Those living in the city, and the vicinity, who have had the subject long before them, and who have heard it dwelt upon till it is almost stale and irksome, are not sufficiently disposed to consider,—though we have sufficient confidence in their candour to believe that when reminded of the fact, they will be very ready to allow—that to most of those living in the country, the subject of controversy is new; and hence that they need to have their minds often refreshed and strengthened by a statement of the various arguments by which their principles are to be defended. The truth is, that those who do not live in the country, and who have little opportunity of conversation with those who do reside there, concerning the present state of things in most of our inland towns, in relation to the great controversy, have but a very imperfect conception of the high-handed and bold measures that are taken by our orthodox brethren to put down every disposition to free and fair inquiry, and to intimidate, discourage, and confound, those who are beginning to look through the mistiness of the deceptive and sophistical arguments by which orthodoxy has hitherto maintained its unnatural and injurious ascendency. It is more particularly with reference to these, that our selections from controversial writings have been so copious. It is agreeable to our original plan, that a part of our articles shall always be doctrinal, though it is probable they will hereafter be considerably less so than in many instances formerly. The great use of all doctrine consists in its influence on practice; and this we shall aim to keep in view in all our selections. Practical articles, and facts from ecclesiastical history, we intend shall occupy their appropriate share of room in our columns.

As the public mind becomes more enlightened on doctrinal subjects, and the mass of the community become more fully convinced, as they have long since begun to be, that the doctrine of Unitarianism is not only true in itself, but most salutary in its practical tendency, there will be less need of dwelling so much on doctrinal points. We shall consequently be able to appropriate more room and time to what is far more congenial with our feelings, the inculcation of that which has a more immediate and direct bearing on practice.

In a letter lately received at Norfolk, from an officer belonging to the American squadron in the West-Indies, some account is given of the recapture of the *Pilot*. The following extract is from a part of the letter in which the writer alludes to this capture.

"In this gallant affair, the death of ALLEN was avenged, and on those who caused it. Only three of the pirates escaped to tell the tale; the rest falling a sacrifice to the vengeance of STRIBLING's brave crew, who fought with muskets, pistols, and cutlasses alone, as these are the only arms with which our barges are furnished."

The great indignation which all of us justly feel at the outrages and murderous cruelty of the pirates, is very liable to lead us to express ourselves in a vindictive manner. It is this circumstance that has led the writer of the above letter to speak of this contest with the pirates as an affair of *vengeance*, and as gratifying feelings of *revenge*. Now we contend that this is a mode of expression which no Christian should allow himself to use, and which it is unbecoming in any of the executive officers or agents of a Christian government to use. We do not say that no good men do use such expressions, but only that it indicates a state of feeling against which every follower of the meek and forgiving esus, should studiously guard. Let it not be understood, however, that we disapprove of the *act* by which they are destroyed and cut off from the existence which they have forfeited. We object only to its being done and spoken of as a business of revenge. We look at the duty of punishing these enemies of mankind, in the same light as we do that of the civil magistrate, in punishing those who set at defiance the salutary laws of civil society; and we contend that the act of punishing in the former case, should be performed with the same motives as in the latter,—not for purposes of retaliation and revenge, but only as a necessary means of prevention and cure.

This is the aspect in which we all delight to contemplate whatever appears like severity in the discipline of the Divine government. For though the different writers in the Old Testament, in accommodation to the rude and semi-barbarian state of mind and feeling which characterized the inhabitants of the early age when they wrote, have, in various instances, when speaking of God, and his dealing with mankind, attributed to him the passions of anger, revenge, &c. yet none of us believe that even any thing resembling such passions can dwell in the Divine mind. As we are commanded, therefore, to be perfect in our measure as our Father in heaven is perfect, and as our great Master has set us a perfect example of meekness and the steady control of all unworthy passions, let us follow his steps by carefully checking within ourselves every tendency to the indulgence of revengeful or vindictive feelings.

For the Christian Register.

MR. REED—It is well known that many of our orthodox brethren are in the habit of praying in their public services for the *out-pouring of the Spirit as on the day of Pentecost*, that sinners might thereby be converted and turn unto the Lord. Now I wish to inquire whether there be any just grounds for believing that such prayers will be answered? whether at the present day we are authorised to expect that the miracle of that most memorable day will be repeated—that the Spirit will come down, in answer to our prayers, with *a sound as of a rushing mighty wind, and with cloven tongues as of fire, imparting miraculous gifts to those upon whom it falls?* I wish to inquire, whether, even in the time of the apostles, and in the age of miracles, sinners were commonly converted and made christians by the out-pouring of the Spirit, or by supernatural influence;—or not rather by arguments and motives which the apostles addressed to their understandings and their hearts? I wish to inquire, particularly, in reference to the miracle of the day of Pentecost, whether the Spirit which descended on that day, fell upon any who were not already Christians—any besides the 120 disciples of our Lord, who were waiting in Jerusalem, in obedience to the instructions of Jesus, in expectation of this very event?

From the language which is frequently employed on this subject, one would suppose that the 3000 of whose conversion we read in the 2d chapter of the Acts, had themselves been the subjects of this miraculous influence. But is this fact? Does it appear from an examination of this chapter, that any besides the 120 disciples before mentioned, were the subjects of the miracle? Were not the 3000 converted by the preaching of Peter, and by the evidence which he and his associates set before them of the truth of the doctrines which he taught, rendered effectual indeed by him *who giveth the increase*—but not by special or miraculous influence? I would ask too, what instances are on record of persons being converted and made christians by *the out-pouring of the Spirit*—understanding by this phrase, miraculous influence, or special grace? Were the 5000 men of whom mention is made in the 4th chapter, converted in this way? Is not rather this splendid success attributed by the sacred historian to the preaching of the Apostle, confirmed as it was by miracles, and accompanied with a Divine blessing?

Does the sacred historian record a single instance where persons received the Holy Spirit before conversion? Saul was converted by a miracle; but we do not learn that he received the Holy Spirit till some days after the miracle was wrought. (Acts ix. 17.) Cornelius was prepared by a vision from heaven to receive the instructions of the apostle Peter; but it was not till after he had received these instructions and been convinced of their truth, that *the Holy Spirit fell* on him, and *on all those who heard the word. The Lord opened the heart of Lydia, so that she attended to the things which were spoken by Paul;* (chap. xvi. 14.) and the jailer was first alarmed by the horrors of an earthquake, and prepared to listen with attention to the words of the apostle, teaching him *what he must do to be saved;* but we do not learn that the Holy Spirit came upon either of them, or that their conversion was effected by a miraculous effusion of the Spirit. There was, I admit, something extraordinary in the instances of conversion to which I have referred; and it should be recollected, that it was the age of miracles, in which they occurred. Nor would I deny that in a certain sense these conversions were effected by Divine influence, or, indeed, that conversion ever takes place without the blessing of God upon the use of means. In the *moral* as in the *natural* world, I would admit with the full consent of my understanding and my heart, that we are absolutely and entirely dependent on God. *Paul planteth, Apollos watereth, but God giveth the increase.*

But I confess that the language of many Christians in reference to this subject, surprises me. I do not know on what grounds it is adopted. If we may expect that the miracle of the day of Pentecost will be repeated in answer to our prayers, I wish myself to know the grounds of this expectation, that I may unite in such prayers, and rejoice in the anticipation of so desirable an event. If such language is unauthorised, it certainly ought to be discontinued, as, in that case, its only effect must be to encourage superstition and fanaticism.

LUCAS.

FOR THE CHRISTIAN REGISTER.

Mr. Reed—The extract from Chalmers, in your late numbers, on the subject of Sunday Schools, I was pleased to see, and accord with his general sentiments on that subject. I dislike, however, the controversial style with which he discusses it, and the reproach and sarcasm with which he refers to those who hold different sentiments with regard to this powerful method of operating upon the minds of the young. My original views of Sunday Schools have been somewhat modified. At first, I apprehended they might serve to relax the attention of parents to the religious instruction of their children, and interfere with the good order of families on the Sabbath.—The manner in which they were commenced, in this place, increased, rather than removed my fears. In the first instance, it was a town affair, and teachers and scholars of different parishes, and different ways of thinking, constituted one incongruous school. This method, however, as might have been expected, was soon discontinued, and a school set up in each parish. This was somewhat more hopeful; but no definite system was adopted, and a number of teachers of various ages, and not all of them of mature judgment, employed their respective classes as they saw fit, some in committing hymns, others portions of scripture, and others catechisms, with proofs, as they are called, many of them, to say the least, not very pertinent. In short, the matter was very miscellaneous, which was committed by a large number of scholars, and much of it selected on the spur of the moment, and, of course, not always judicious. Of another circumstance, too, I thought unfavourably; they were often kept so long, as to make it almost certain, that the younger scholars, at least, would conceive a disgust to religious instruction, through pure weariness.

We adopted a plan the last season, which has obviated every objection above stated, and which resulted, I am fully persuaded, in important benefit to the children and youth, and even to the parents and the parish. At the request of the pastor, a number of individuals were assembled, who adopted a few simple regulations, elected a gentleman of respectable standing in the community as superintendent, an active young man as secretary, and upwards of forty persons, of both sexes, as teachers, and a committee of examination, and decided that the instruction to be given in the season, should be that which is contained in the "Parent's Assistant, or Sunday School Book." Public notice was given, and more than 250 children and youths, from 5 to 18 years of age, assembled, and were distributed into 42 classes, under as many teachers. A more delightful scene I have seldom witnessed, than to behold these classes, in separate pews, engaged with their teachers, rehearsing the lessons they had committed at home; and sweeter music I never heard, than the general and indistinct hum of recitation, coming upon the ear from all parts of the church. The school, immediately after divine service in the afternoon, opened with a prayer of two or three minutes, by the pastor, or preacher of the day, and was dismissed by the superintendent, precisely at the expiration of an hour. The stimulus to exertion was no proffer of premiums; but simply a return made to the secretary, by every teacher, of the number of answers in the catechism, and of verses of the selected scripture, each individual of his class had recited correctly, which was recorded by the secretary in his book. This was a legitimate stimulus, sufficiently felt by most, and not adapted to excite envy, nor any bad passion in this holy exercise. Each one had precisely what credit he earned. The result was, that, in 13 sabbaths, 12 persons had committed the whole Parent's Assistant to memory, containing 82 answers in the Catechism, and about 1700 verses of carefully selected scripture, and others had committed variously, according to their capacities, and the school in the church, with two or three small schools kept in parts of the parish, too remote to attend in the centre, committed, in the fashionable way of reckoning, 103,211 answers and verses.

The instruction of the young has always appeared to me the most hopeful and important part of my pastoral labours. In a ministry of between 20 and 30 years, I have adopted various plans to engage their attention, and to interest their minds, and with various success; but in no year of my ministry has half so much been done by children and by parents, as in the past. The lessons being gotten at home, the parents are interested to assist and encourage their children. The valuable contents of that little book, become familiar to both parents and children, and both refer to them as matters of admonition in the occurrences of the week. It is become very evident that our plan, far from relaxing the attention of parents to their children, has greatly increased it; and in some instances, I doubt not, parents teaching their children, have learned much of which they might otherwise have remained ignorant.

The benefit to the parish is this—many teachers and many scholars of different ranks in our little community, become interested in each other; and a bond of sympathy and union is thus created. The most important instruction, and of a uniform aspect, is extensively given; which promotes congeniality of thinking and feeling through the parish. Certain elemental principles, and highly interesting and instructive selections from the scriptures become generally familiar, and the task of instruction from the pulpit becomes more easy and successful.

On the whole, we are delighted with the success of the last year; and are organizing a school for this year in better season, and with still more animating hopes. If you think these matters of fact, Mr. Editor, may be of any use to the public, you will please to communicate them; but to save the writer from the reproach of egotism, you will please to withhold his name. With the best wishes for your success in your very important and responsible vocation.

I am, Dear Sir, Yours, ——

For the Christian Register.

THE PUBLISHING FUND.

The publications commenced by this association in November 1821, were continued without interruption for seven months, when the last of the funds were absorbed by the printing of a larger work, which was undertaken from an impression that the celebrity of its author, the importance of the subject, and its own intrinsic excellence, would insure it a ready sale, and tend to increase the means of the society, without retarding its usefulness. A rival edition and other causes disappointed this expectation; and taught a lesson which will not be soon forgotten by the society—that its proper objects are the multiplication of small, cheap, and interesting moral and religious tracts;—such as may be read without offence by the candid of any sect.

The publication of Frank has been followed by the second edition of the Geneva Catechism, first part; and the first edition of the second part of the same work; and these, with their predecessors, have been frequently advertised. An interesting tract on Savings' Banks, entitled the Brothers, is now in the press, and will be duly announced. Several others are on the tapis, and will appear as fast as funds accumulate.

The society seems to be pursuing its course surely, though silently and unostentatiously;—its errors can alone be corrected by experience, and its utility established by perseverance. The annual meeting occurs early in June, when a full statement of its operations and prospects will be presented to the public.

FOR THE CHRISTIAN REGISTER.

Evangelical Missionary Society in Massachusetts.

The semi-anual meeting of this increasing Society, was held on the 15th inst. at Concord. Several venerable clergymen and laymen assembled with their associates, some of them having come upwards of thirty miles; and the attendance of members was quite respectable. After transacting the usual business, and reading the correspondence with Missionaries in the Society's employ, religious services were attended in the Rev. Dr. RIPLEY's church. The singing was appropriate, and performed with taste and skill. The Sermon was delivered by Rev. Mr. DAMON, of Lunenburgh, Worcester Co. The text was in Romans, chap. x. part of verses 14 and 15.—*How shall they hear without a preacher? And how shall they preach except they be sent?* The subject of the discourse was, the duty of promoting missions in general, and the peculiar claims of this Society. It gave great satiifaction, being a very sensible performance, and energetically delivered. It is expected that it will be given to the public.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR—I observed some weeks since your inquiry respecting the word *Fresh*, as a substance; and after some examination, I cannot find any good authority for this use of the word—meaning the rise, or overflowing of a stream or river.

There seems to be no doubt that *Freshet* is the proper word to express this fact.

There are some pretty good writers who use fresh for freshet; but more in favour of the latter. I do not find fresh for freshet in any Dictionary, while several have the latter.

There is another verbal error which the editors of news-papers ought to correct; and this is, the use of *meeting-house* for *church*. The latter is the only definite and appropriate name for the buildings appropriated to religious purposes.

Meeting-house is both equivocal and unsuitable to designate this species of edifice or temple.

I know that in England the established, or patronized, or national church chooses to engross this term; but as our government has no established church or sect, in distinction from any other church or sect, therefore all denominations of christians among us, are equally entitled to call their temples churches; a right which I hope they will all agree to exercise; and to leave the name and use of meeting-houses, to any number of individuals who may choose to hold a *meeting* in them for a political, commercial, agricultural, or any other good purpose.

S. T.

Dudleian Lecture.—The Dudleian Lecture was delivered on Wednesday, in the University Chapel at Cambridge, by the Rev. Ichabod Nichols, p. p. of Portland. The subject of this Lecture was "the proving, explaining, and proper use and improvement of the principles of natural religion, as it is commonly called and understood by Divines and learned men."

The celebrated Hindoo philosopher and theologian *Rammohun Roy*, who has recently become converted to Christianity, contemplates a visit to the United States. In a letter to a gentleman in Baltimore, dated Calcutta, Oct. 9th, 1822, he states, that he shall probably be in this country in the course of the next year. Rammohun Roy is a native of Bengal, and by his writings in the English, and several of the Eastern languages, has proved himself to be one of the most learned and remarkable men of the present age.

Balt. Pat.

BURIAL IN CITIES.

As we are desirous of doing what we can to awaken in the public mind a just sense of the unseemliness, and, as we esteem it, the great public detriment, of burying under the churches in our cities, we very cheerfully comply with the request of a friend, in copying the following article from the Palladium of the 13th inst. Our readers are referred to an article on this subject published in our last, from the Medical Intelligencer, a weekly paper just established in this city by Robert M. Peck, and which promises to be a respectable and useful addition to our present periodical works. We are authorised to state that the regular publication of this work will commence next week.

The following epitaph is brought to mind by an attempt to revive an old and pernicious expiring custom. It was written on a celebrated French physician, by his son. It is in the cemetery of *Saint-Elienne du Mont*, in or near Paris.

Simon Pierre, vir pius et probus,
Hic sub dio sepeliri voluit,
Ne mortuus cuiquam noceret,
Qui vivus omnibus profuerat.

An American translation, or paraphrase.

Here lies,
Under the pure and breezy skies,
The dust
Of Simon Peter, the devout, the just,
Doctor of Medicine.—

At his request
He sleeps in Earth's sweet wholesome breast,
Rather than in a noisome cemetery
Under a church, where all the *great* they bury:
'Twould be, he said, a sin
Past all enduring,—

A sin which to commit he was unwilling,
Should he, who, while alive, got fame and bread,
The sick by curing,
Entirely change his hand, and go, when dead,
The well to killing.

GENERAL INTELLIGENCE.

The election of Representatives in the General Court, for this city, took place on Monday. The following gentlemen were elected. His Honor William Phillips, Hon. John Welles, Hon. William Prescott, Hon. William Sullivan, John T. Apthorp, Joseph Coolidge, Theodore Lyman, Jr. Heman Lincon, Francis C. Gray, Enoch Silsby, John Cotton, Samuel Swett, Pliny Cutler, Joseph Austin, Cyrus Alger, Robert Fennelly, William Goddard, John Appleton Haven, Otis Everett, Jonathan Phillips, Nathan Appleton, George W. Otis, William Tudor, Samuel Cobb.

PETER O. THACHER, Esq. has been appointed by the Governor and Council, Judge of the Municipal Court for the City of Boston, in the place of Judge Quincy, resigned.

The Senate.—We learn that there are twenty-one democratic, and seventeen federal Senators elected, and that there are two vacancies, one in Bristol, and the other in Essex. The latter arises from an error in some of the returns *D. Adv.*

NEW-YORK, MAY 10.

Yesterday, the steam-boat Patent, of Portland, which had been recently repaired here, was out on a trial of her works, and it is with pain we have to state the boiler burst. One man was killed, and six others badly scalded, two of whom, it is supposed, will not recover. They were conveyed to the Hospital, where they will receive the best and kindest attention. Mr. Dodd, the engineer, we regret to say, is among those badly scalded.

Five of the unfortunate men who were wounded by the bursting of the boiler of the steam boat Patent, including Mr. Dodd, of New-Jersey, the Engineer, died on Saturday and Sunday.

Two Revolutionary Pensioners have been tried before the Circuit Court of the United States, now sitting at Portland, for *perjury*, and one of them found guilty, and sentenced to stand one hour in the pillory, be imprisoned sixty days, pay costs of prosecution, and a fine of ten dollars. Judge Story, who presided, remarked, that, in consideration of the age of the prisoner, his infirmities, both mental and corporeal, the unfortunate situation of his family, the testimony which had been given as to the general correctness of his life and morals, and his revolutionary services, which ought to be remembered with gratitude, the Court had seen fit to inflict as light a punishment as would possibly satisfy the demands of justice, and come within the limits of the law. The law required the Court to sentence the prisoner to stand one hour in the pillory; but the Judge remarked that he hoped that part of the sentence would be remitted by the government.

PORTLAND, MAY 13.

The New Bridge.—We are gratified to learn that the stock in the contemplated bridge for connecting this town with Cape Ellizabeth, is nearly all taken up. Only about ten shares out of the hundred remain to be disposed of, and the prospect, we understand, is that the work will be commenced soon. This bridge is to run from the upper part of the town, near the foot of State-street, across to the point of land on the opposite side. The channel at that place is narrow, and presents no great obstacles to the erection of a bridge. It is thought the expense will not exceed ten thousand dollars.

Mr. Jonathan Nicols, of Providence, R. I. is the author of an improvement in seats of carriages, which is likely to prove highly useful, especially to those who use vehicles which are constructed without springs. By the use of his patent spring seat, it is said that the conveyance in the small waggons so much in use, will be rendered nearly as comfortable and pleasant, as in carriages where the body rests on springs.

Convention.—The Annual Meeting of *The Convention of Congregational Ministers of Massachusetts* will be holden at the New Court House in this city, on Wednesday, the day of General Election, at 5 P. M.; and on the day following at 11, A. M. A Sermon will be delivered by Rev. LEONARD WOODS, D. D. in Brattle Street Church, and a contribution made for the relief of the *Widows and Children* of Congregational Ministers.

JOHN CODMAN, *Scribe of Convention.*

The Rev. Andrew Bigelow, son of the late Hon. Timothy Bigelow, of Medford, has been invited to become the minister of the Congregational Church and Society in Medford, as successor of the venerable Dr. Osgood.

During the last year, a new Methodist Church was completed in Lexington Kentucky, being the ninth house for public worship erected in that town. A Lunatic Asylum, a new Masonic Hall, and a Medical College, are about to be erected.

The novels of the *Spy* and *Pioneers* have been translated into French, and published at Paris. The Journal des Debates, in speaking of these productions, says that their author, Mr. Cooper, "like Sir Walter Scott, employs the form of *the novel*, to exhibit the manners and situation of his country at different epochs. The success of the *Spy* makes us anticipate with confidence that of the *Pioneers*."

N. K. G. OLIVER Esq. has been chosen Master in the Reading and Grammar deparments of the new School in Middle street; and Mr. PETER MACKINTOSH, Jr. Master in the department of Writing and Arithmetic.

New-York Apprentice's Library.—It appears by a late report that the whole number of volumes now in the Library, is not far from five thousand. About one thousand persons statedly receive books from this Library.

BENJAMIN WHITMAN Esq. having resigned the office of President of the Board of commissioners of Health, JOHN COTTON Esq. was unanimously elected to that office.

Loss of the Albert.—The packet Albert, from Dublin for Liverpool, was lost in the latter part of March, on Westmouse rock, about 9 miles from Holyhead.—There was 160 persons on board, of whom only 26 were saved.

NEW-YORK, MAY 10.

Capture of Pirates.—A letter was received yesterday, via Philadelphia, from an American officer at Havanna, dated 22d ult. communicating the following interesting intelligence:—

The famous Pirate schooner Saragozana, is captured by the British.—*One hundred and twenty* men were taken, and *thirty* killed. Fifteen of the British were unfortunately killed. The Pirates have been sent to Jamaica to be hung. Their vessel mounted one long eighteen pounder and four long nines or twelves, with a crew of 150 men.

Commodore Porter left Matanzas on the 19th in the Sea Gull, in pursuit of this vessel, but he was too late.

The Pirates.—The Jamaica papers of the 13th April, contain an official account of the capture, by the British, of the La Gata piratical vessel, the commander of which boasted that he had beaten off the Alligator, and killed the lamented Allen. The La Gata had 30 killed and wounded, and 5 taken prisoners.

It was reported at St. Jago Cuba, April 22d, that two piratical schooners had captured and sunk off that place, an American brig, (supposed to be the Hiperion, bound to Marseilles) and a French brig bound to Martinico. It was also said, that they had murdered the crews. Two men had escaped in the boat of the French brig, and arrived at St. Jago.

The noted pirate, William Smith, who plundered and burnt last year, the brig Alexander, of Glasgow, and murdered Capt. Ferguson, her commander, has been recognized in Havana.—He was examined and committed to prison, and would be delivered over to a British ship of war.

Charles Stevens, of Kittery, has been tried, and found, not guilty of the murder of his son, but of cruel treatment to his daughter, and sentenced to six months imprisonment.

The trial of Patrick Cole, for manslaughter, took place at Portland the last week. He is sentenced to three months solitary confinement, and four years hard labour. *Boston Gazette.*

A coal mine has been discovered on the farm of Mr. Teal, near Kinderhook, in the state of New-York.

FROM THE GRECIAN ARCHIPELAGO.

Negropont.—An interesting account of the present state of the city of Negropont, or Egripo, is received by late Smyrna papers. This city is situated on the western side of the island of the same name, in the Grecian Archipelago, Lon. 23. 54. E. Lat. 38. 30. N. This is the seat of the ancient Calchis, and is so well fortified that it is thought it would take 20,000 men to take it. It is represented as containing at present, about 30,000 inhabitants. The whole island is said to be insurgent, except about sixty villages in the neighbourhood of Caristo, at the southern extremity of the island. Caristo, (which contains about 8000 inhabitants,) and the villages about it, are under the government of Omer Bey, who is represented as particularly distinguished by his character for goodness and humanity; and as beloved by the Greeks as well as by his own troops.

LONDON, MARCH 17.

British Indigo.—A discovery has been recently made which promises the most important consequences in a commercial and agricultural point of view.—About two years ago 280 acres of land, near Flint, in Wales, were planted with the common Holyoch, or Rose Mallaw, with the view of converting it into hemp or flax. In the process of manufacture, it was discovered that this plant yields a beautiful dye, equal in beauty and permanence to the best Indigo. *Shrewsbury Chronicle.*

The following extracts are from London papers received in this city, by the Thomas Fowler from London.

LONDON, APRIL 5.

We received last night the Paris papers of Wednesday. They are destitute of intelligence of much interest, but abound in rumours of all kinds. The Aide de Camp of General Guilleminot had been conducted under arrest to Paris.

City, Friday Evening.—Letters were this morning received from Paris, by express, to Wednesday evening, but their contents add little to the political information already communicated. The last price of the Rentes was 78. 40. and the Spanish Bonds of 1821 fell about half per cent. 34 1-2 being the highest price. The French Government had despatched messengers to the Courts of Berlin, Vienna and St. Petersburg, urging the immediate advance of their armies to the French frontiers, should they consider the successful invasion of the Peninsula neccessary to their system.—Letters from St. Petersburg of March 14, received this morning, tend much to confirm this news, for on that day the Exchange on London fell to 9 9-32 in consequence of heavy sales having been made there of Russian Securities for British account. In the city, no doubt is now entertained but that the fanatics in France will persevere in their antiquity and invade the Peninsula, and that in a few days the accounts of the commencement of this war will be received.

PREPARATIONS FOR WAR.

The following is an extract of a letter from one of the first Gun Manufacturers in Birmingham, dated March 22, 1823, to his correspondent in Boston:—

"I very much regret to say it is impossible, at this time, to get up any articles in my line of business without paying nearly double the prices of last year, owing to the continuance of immense orders for muskets from the Spanish and Potuguese governments; and for the component parts of the arms required for these orders, such extravagant prices are paid to the workmen, that it is next to impossible to get them to work at any thing else. I cannot execute the order for gun-locks you have sent me at less than an advance of from 50 to 75 per cent. on the prices of last November."

PARIS, MARCH 30.

The official Gazette of Madrid, of the 19th, contains the decree of the Cortes, sanctioned by the King, forbidding the entrance into the ports of Spain, of vessels belonging to Powers which have broken the amicable relations with Spain.

The preparations for war proceeded with great activity. The park of artillery, which left Paris yesterday for the South, extended upwards of half a mile in length. It is reported to day that the French will pass the Bidassoa on the 14th or 15th of April.

Orders have been despatched this morning for the French fleet in the Mediterranean. It is said that this fleet is to act upon the coast of Spain, particularly at Rosas or Tortosa, where provisions are to be thrown in, as from the nature of Catalonia, it is impossible for the French to take with them a sufficient supply of food, and orders have been given by the Spaniards to lay waste the country.

Accounts from Spanish Main to the middle of April have been received at Baltimore. Gen. Morales (royalist) has sent a detachment of 500 men from Maracaibo, with the intention of capturing Santa Martha. The expedition had however been intercepted by the Patriot General Montillo, who took 200 prisoners. A reinforcement of 800 men, composed of the best troops in the country, had arrived at Rio de la Hache from La Guyra. This reinforcement would enable General Montillo to assume an offensive attitude, he being heretofore compelled, from the nature of his troops, to act defensively only. The head quarters of the Royalists were at Maracaibo; indeed from that position they cannot move in any direction.

It appears by late accounts from Calcutta, that there are a number of news papers published by the natives in the Hindoo language at Calcutta. Between two of them, there has arisen a contest on the subject of "concremation," or the burning of widows; one of them defending the custom, and the other complaining loudly of the abuses and deceptions that are practised under the cover of it; and the extent to which it is often carried, even beyond what is allowed by their own shasters.

Antwerp Claims.—We are happy to state, upon sufficient authority, that our government has received information from Mr. Gallatin, our minister at the Court of France, that there is good reason to believe the present French government will allow and settle the claims of American merchants for seizures of property made in the port of Antwerp under a decree of Bonaparte.—*Balt. Amer.*

The number of houses destroyed in the late fire at Canton was, according to the English account 13,600. The Chinese make it amount to 16,00. The London papers state the cost of restoring the buildings, will exceed $13,000,000.

Several of the firmest supporters of the Royal Cause in Spain, have given notice, formally, at the head of the troops under their command, that if the French army enter Spain, they will turn their arms against them.

Rev. Mr. Lowell's Sermon.

In the first volume of the Christian Register, page 45 our readers will find an interesting and impressive extract from the Sermon of Rev. Mr. Lowell, at the ordination of Rev. R. M. Hodges of South-Bridgewater. A few copies of this sermon have lately been obtained and are for sale at this office.

TO CORRESPONDENTS.

The Communication of O. L. is inadmissible.

In an article on Tracts in the Register for May 2d there were a few small errors of the press, which seem to us too inconsiderable to particularize. Our correspondent is informed that the word *sectarianism* was purposely altered from the copy to *sectarism*.

MARRIED,

In Marlborough, Mr. George Peters, Jr. to Miss Hannah L. Brigham.

In Milton, on Wednesday evening, by the Rev. Mr. Gile, Mr. Benjamin C Frobisher, of this city, to Miss Abigal P. Cary, of the former place.

On Wednesday evening, by the Rev. Mr. Pierpont, Mr. David L Mayo, of this city to Miss Frances M. Lord, of Litchfield, (Con.)

DIED,

In this city, Mrs. Miriam Phillips, aged 69, wife of His Honour William Phillips.

How many tender cords are severed, in the decease of this excellent lady! The venerated partner who, for nearly half a century, has traversed with her the path of life, enjoying together its many comforts, and aiding each other in meeting and sustaining its cares and trials, finds himself suddenly deprived of this friend of his youth, and solace of his age.

Children and friends have lost in her their faithful and affectionate counsellor, their pattern and their guide.

The unobtrusive poor, who often *felt* without *seeing* the hand which blessed them, lament in "secret chambers" the departure of their sympathizing and liberal benefactress; and the Church of Christ, of which she was long a consistent and faithful member, weeps that this beloved sister is no more to come up to her "solemn feasts."

The consolations of all who mourn in view of a bereavement which has made so dread a chasm in their circle, are the sweet, the animating consolations of the gospel. Here they feel a support to which the deceased has often pointed in seasons of afflictive bereavement; and they know that every other support is utterly baseless. "Jesus is my Rock," was the language of our departed sister; and on this sure foundation she built all her hopes of glory. *D. Adv.*

Capt. William Alexander; Mrs. Polly Veazie, wife of Mr. Eli V. aged 45; Mr. Isaac Vose, aged 56;—George Dunn, eldest son of Mr. Bela Hunting aged 8 years. Mr. Ralph Twombly, aged 40.

In Glasgow, Miss Christina Hill, only daughter of the late Capt. W. Hill, of Boston.

In Frederickton, N. B. Rev. James Milne, Rector of that place.

In Royaltons, on the 30th day of January last, Mrs. Rebecca Rix, consort of Dea. Daniel Rix; and on the 31st of March last, Dea Daniel Rix, of R. each aged 84 years.

In Fitchburg, William Cunningham, Esq. aged 57, formerly of Boston.

In Amsterdam, Pamela, daughter of the late Joel Noyes, Esq.

In Beverly, Mrs. Mary wife of John Dodge aged 32.

SMOOTH PREACHING.

A HIGHLY valuable religious tract entitled *Smooth Preaching*, is just received in town, from New-York, and is for sale at this office. April 18.

RELIGIOUS TRACTS.

FOR sale at the *Office of the* CHRISTIAN REGISTER, the following valuable religious Tracts:

OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED—*second edition*—3 cts. single, 31 cts. per doz. $2 per hund.

EXTRACTS FROM THE WRITINGS OF DR. WATTS, *Relating to the* TRINITY, *and in favour of Christian Candour and Religious Inquiry*—2 dolls. per hund.

REMARKS *addressed to the Conscientious of all denominations on the subject of* PRAYING FOR ONE ANOTHER—3 cts. single, 2 dolls. per hund.

AN ESSAY ON THE NATURE AND DISCIPLINE OF A CHRISTIAN CHURCH. By RICHARD WRIGHT. 3 cts. single, $2 per hundred.

REMARKS on the Miraculous character of our Lord, by a BEREAN LAYMAN—12 1-2 cents.

REV. MR. LOWELL'S SERMON at the Ordination of Rev. R. M. Hodges—12 1-2 cents.

THREE IMPORTANT QUESTIONS ANSWERED, relative to the Christian Name, Character, and Hopes, by Rev. H. Ware, third edition.

ALSO,

An assortment of the Tracts of the *Publishing Fund*, including,

ABSTRACT of SACRED HISTORY, being the *first part* of the Geneva Catechism—8 cents.

QUESTIONS and ANSWERS upon the Truths of the *Christian Religion*, being the *second part*, of the Geneva Catechism—8 cents.

DUTIES of CHILDREN, a Sermon, delivered on Lord's Day, April 12, 1807, to the Religious Society in Federal-street, Boston, by Rev. Dr. Channing. Fifth edition—3 cents.

EDMUND and MARGARET, or Sobriety and Faithfulness rewarded—8 cents.

The LOTTERY TICKET, an American Tale—8 cents.

The Authentic History of ISAAC JENKINS, &c. by Thomas Beddoes, M. D.—6 cents.

The ADVANTAGES of DRUNKENNESS—3 cents.

Account of THOMAS DORMER, with hints on Early Rising—3 cents.

The Life of ELEANOR MORELAND, in a Letter to her Neice—8 cents.

JAMES TALBOT—6 cents.

TRUE MESSIAH EXALTED.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, (N. H.) and is now for sale at this office. price 75 cts. per doz. $5 per hundred. April 4.

FOR sale at this office, and by the principal booksellers in this city,

"REMARKS on the MIRACULOUS CHARACTER of OUR LORD. By A BEREAN LAYMAN."

HINTS ON EARLY EDUCATION.

FOR sale at this office, 62 cts. in boards, *Hints on Early Education*, by an English Lady. April 2

HYMN BOOKS.

FOR SALE at this office, The Andover Selection of Hymns and Psalms, for Social and Private Worship. March 21

BOARDERS WANTED.

A RESPECTABLE private family, in a pleasant and healthy situation, about six miles from the city, proposes to receive a few genteel boarders.—Inquire at this office. May 16.

BOARDING.

A FEW genteel boarders can be accommodated in a respectable private boarding house, in a pleasant and central part of the city. Inquire at this office. May 16.

POETRY.

EXTRACT
FROM BOWLE'S SPIRIT OF DISCOVERY.

—— So placid evening steals
After the lurid storm, like a sweet form
Of fairy following a perturbed shape
Of giant hero, that in darkness strode,
Slow sinks the lord of day ; the clust'ring clouds
More ardent burn ; confusion of rich hues,
Crimson, and gold, and purple, bright inlay
Their varied edges ; till before the eye,
As their last lustre fades, small, silver stars,
Succeed ; and, twinkling each in its own sphere,
Thick as the frost's unnumbered spangles, strew
The slowly-paling heavens. Tir'd Nature seems
(Like one, who, struggling long for life, had beat
The billows, and scarce gained a desert crag)
O'erspent to sink to rest : the tranquil airs
Whisper repose. Now sunk in sleep, reclines
The Father of the world ; then the sole moon
Mounts high in shadowy beauty ; every cloud
Retires, as in the blue space she moves on
Amid the fulgent orb supreme, and looks
The queen of heaven and earth. Stilly the streams
Retiring sound ; midnight's high hollow vault
Faint echoes ; stilly sound the distant streams.

BY JAMES MONTGOMERY.

[We should feel some difficulty in pointing out any sonnet in the English language possessed of so much real power and sublimity.] *Port Folio.*

I asked the heavens—"What foe to God hath done
This unexampled deed?"—The heavens exclaim,
"'Twas man ;—and we, in horror, snatch'd the sun
From such a spectacle of guilt and shame."

I asked the sea ;—the sea in fury boil'd,
And answered with his voice of storms—"'Twas man ;
My wave in panic at his crime recoil'd,
Disclosed the abyss, and from the centre ran."

I asked the earth ;—the earth replied aghast,
"'Twas man ;—and such strange pangs my bosom rent,
That still I groan and shudder at the past."
—To man, gay, smiling thoughtless man, I went,
And asked him next ;—*He* turned a scornful eye,
Shook his proud head, and deign'd me no reply.

Miscellany.

ADVENTURES OF A BIBLE.

[Continued from page 156.]

Harry staid three weeks at home; and hearing from his old friend, to whom he had written, that he might take a voyage which he liked, he set off again for Greenock. He went immediately to the house of Mr. Stanely; and as soon as he had named himself, was received with great cordiality. Mrs. Stanely was at this moment suffering under an attack of that rheumatism, which had quite crippled her; and her daughter Mary sat by her bed side, with a face as pale as death, and scarcely stronger than her mother. Jane at once performed all the offices of the family, and was the nurse of both. Harry seated himself in a chair by the bedside, and expressed the sympathy which he felt in the distress of the sufferer. "I suffer much," said Mrs. Stanely; "but I have many blessings. Thank God, my sick child is spared to me; and my Jane is never sick. My husband too is preserved, and is all that my heart desires. My house is comfortable, and I want for no kindness; and when I cannot read, my children can read to me; and except when the fits of pain are most severe, I can always pray. I have more causes for gratitude than for resignation." "Happy are you indeed to know it," said Harry. "It is a lesson which I am endeavouring to learn; and for much of the little which I have yet acquired of it I am indebted to your husband. He is worthy of all the praise you give him." "My husband, sir," said Mrs. Stanley, "is worthy of more than I can give him. He was one of the best of sons. For twelve years he was the entire support, under God, of a disabled father, and for fourteen years of his aged mother; and I believe that we have never been the poorer for it even in worldly goods. And now, sir, he always returns to his house, which some would think a hospital, with as much gratitude and pleasure at seeing us, as if we had given all the time of his absence to prepare for him. But, sir, I will not talk of my husband, and forget you. God has called you to bear the yoke in your youth; but I trust that he has given you grace to support it." Harry, for a moment, had forgotten both himself and his mother; and the sudden remembrance of her made his eyes glisten with tears. "I too, could talk of my mother," said he. "She was all that a mother could be." "But are not the blessings that remain," said Mrs. Stanely, "causes of great and sincere gratitude? Your best consolation is indeed her piety; but that resignation is ever the most acceptable to God, which is mingled with thanksgiving; and if we will but look about us, we can always find enough for which to thank him." "I believe;—I know it," said Harry; "but I still feel sometimes as if *all* was gone." "Suppose then," said Mrs. Stanely, "that you had lost also your father, which you certainly might; and your brothers, and your health, and your reason; and suppose that you had not known the scriptures; or knowing them, that you had lived in gross vices. But I need not attempt to assist you. A few minutes of your own reflection will do more than I can do to convince you." "I am convinced," said Harry. At this moment Mr. Stanely opened the door.

The sympathy of sincere friendship is sweetly soothing to an afflicted heart. The exercise of an affectionate sympathy, is one of the great duties which characterises and distinguishes a christian. *Bear ye one another's burdens, and so fulfil the law of Christ.* Harry met his friend with all the ardour of heart, in which love, in all its operations, was as yet a passion. Mr. Stanely, more calm, but not in reality less affectionate, received him with all the tenderness which he would have felt for a child. Harry was at once requested to accept of such a lodging as he could give him; and glad of the opportunity of passing his evening in such society, he very readily consented to the proposal. It was an evening to which, I am persuaded, he recurred with pleasure through his life; and I am willing to believe, that such parts of the conversation as I remember, will not be wholly uninteresting to my readers.

"We were observing," said Harry, in reply to a very tender expression of the interest which Mr. Stanely felt in his sufferings; "we were observing, just before you entered, that the blessings of life, under almost any circumstances, outweigh its afflictions; and I hope to learn, in the exercise of gratitude, to bear all my further trials with a better resignation." "Afflictions," said Mr. Stanely, "I believe are themselves not unfrequently the kindest of the appointments of heaven. We see through a glass darkly in this world; but they who saw both clearer and farther than we can, *rejoiced in tribulation*, and counted the heaviest and the longest troubles both light and momentary. And, surely, if they bring us nearer to God, as we know that they may, they are not to be accounted evils." "They are not indeed," said Mrs. Stanely. "An impatient and fretful temper may make them evils; but that God means them for good, is as certain as that He is good. Nor is David the only one who has been able to say, "*it is good for me that I have been afflicted. Before I was afflicted, I went astray; but now I have kept thy word.* "If God governs in the world," said Mr. Stanely, "every event must be under his government. There are few passages of scripture which have affected me more, in thinking of the providence of God, than the mourning words of Jacob. "*Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.*" And how could they seem otherwise to the eye of human reason, when God was for a moment forgotten? But if it had not been for his dreams, Joseph would not have been sold by his brethren; and if he had been sold to any other than the company of Ishmaelites, he might not have been carried to Egypt; and if he had not been bought by Potiphar, he would not probably have been cast into prison; and if the chief butler and baker had not been in the same prison, or if they had not had such peculiar dreams, he might not have been called to interpret the dream of Pharaoh; or if it had not been for Pharaoh's dream, he might have died in prison, and the land of Egypt and all the neighbouring countries, have suffered all the miseries of a seven years' famine, without any provision for it; and if it had not been for the wants of Jacob's family, his children would not have been sent to Egypt for corn; and the father would never again have seen his beloved son; and the Israelites would never have grown into a multitude in Egypt, and have been conducted by God into Canaan, and received his law, which prepared the way for the gospel. So true are the words of Joseph to his brethren, "*ye thought* EVIL *against me, but God meant it for* GOOD, *to bring to pass, as it is this day, to save much people alive.*" And so true are also our Saviour's words, "*a sparrow does not fall to the ground without your Father.*" "It is a delightful doctrine, father," said Jane; "and I am sure that our neighbour Jones is a living proof of its truth; for what an intemperate and miserable life did he lead till four years ago, when his poor wife exposed her life in a most dreadful storm to get rum for him, when he was at the very time intoxicated, only because she knew that there could be no peace without it; and what a man has he become? "That is indeed a remarkable fact," said Mr. Stanely to Harry. Mr. Jones had been for years a confirmed drunkard, and had wasted a great part of a very comfortable estate. He knew that his rum was out, and he was not wicked enough to ask for any; and when he saw his wife, discovering that his bottle was empty, just before she was going to bed, dress herself, as well as she could, to bear the storm, and without saying a word, take the bottle and go out, his conscience smote him so strongly, that he vowed before God that he would never drink rum again; and he has kept his word. But in regard to the afflictions of life, every one who has endeavoured to make a good improvement of them knows, that they soften the heart, and prepare it to receive and to love the good word of God; and where love is engaged on the side of duty, obedience will always be easy and delightful." "If we have a reasonable hope, that our friends are in heaven, and with God," said Mary, "we certainly ought not to mourn as those who have no hope." "My mother," said Harry, "I believe had the true spirit of a christian; and though I have ever thought my father a good man, and he has certainly been one of the best of parents, he says, that the death of my mother will lead him to greater devotion to God and duty, than he has ever yet practised. I hope this will be the effect too upon myself." "This," said Mrs. Stanely, "is without doubt, the purpose of God in afflicting you; and though we might think that it could have been produced by other, and by gentler means, we have reason to believe that, it is the wisest and best which could have been appointed." "Nothing is plainer," said Mr. Stanely, "than that infinite wisdom cannot err, and that a Being of infinite goodness cannot be unkind. If God's purposes of goodness are not answered, the fault must be ours. Nobody will deny that it is desirable to have good faculties, and property sufficient to live without great care; but these great blessings may be so abused, as to become amongst the greatest of evils; and it is as true, that afflictions have brought many to virtue, to God and to heaven, and therefore have been to them the best gifts of Providence; but many likewise have abused them, and become not only more vicious, but twice as wretched by their own evil dispositions, as they have by the calamity with which God has visited them. But even towards the greatest sinners, God acts rather by love, than by justice, in calling them to repentance. He is perfectly and eternally good; and by commanding and ecouraging you to go to him as your Father in heaven; by assuring you that all things will work together for the everlasting good of them that love him; and by sending his son Jesus Christ to die, that repenting sinners might live, he comforts you, if you believe, with everlasting consolation." "God indeed is good, and I feel it," said Harry, "more than ever I did. I would not recall my mother." "We should acquaint ourselves better with death," said Mrs. Stanely, "by more frequently thinking of it; and if we think of it as a removal to the blessed mansions, which Jesus has gone to prepare for his disciples, it would be a great inducement to let no day pass without making some preparation for it." "How happy," replied Mary, "was the death of Mrs. Jannison! I should think that no one could see her die, and not wish to be a christian." "Aye, but we are not such christians as we should be," said Mr. Stanely, "or neither sickness, sorrow, nor death, would alarm or trouble us. But I thank God that my hopes are greater than my fears." "I fear for you, father, said Mary," "and for my dear mother; but I think that I could resign myself, if God should call me." "But you do not resign yourself, my dear child," said the father, "if you do not resign *all*. Shall not we be as safe in the hands of God as yourself? Will you commit yourself to him, and be afraid to trust your father and mother to his disposal? When you say to Him, '*thy will be done*,' let nothing be kept back. The sentiment of the poet is the dictate of the Spirit of God.

Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I could give him all."

In such conversation, but with very much more, the evening went quickly away; and after a frugal supper, and the expression to God in prayer, of the pious feelings which they had all exercised and strengthened, they separated for the night.

In two days they sailed; nor had I any reason to complain of the treatment which I received, till the unhappy day when I was separated from my young friend. In the society of the worthy man to whom he had attached himself, Harry had acquired much strength of principle, and energy of character; and the affliction which he had experienced, had been the means of producing more enlarged views than he had yet had, of the character and government of God, of the duties of man, and of the importance of a constant reference to a future life. It had given too, a purity and a sincerity to his prayers, much beyond what they had before; and had excited a much deeper interest in the wants and the sufferings of others. He dwelt with a delight, which he had never before felt, on that future state of happiness which is promised to the good; and he more ardently loved, and endeavoured more faithfully to follow *Him*, who had brought life and immortality to light in the gospel. With all these beneficial effects produced, and increasing, and finding myself more beloved, and daily consulted with greater care, and leaving deeper impressions upon his heart, I could not but feel great anxiety for his future character, knowing that new temptations and trials must still await him, and uncertain how soon my place might be supplied by another, who could guide and guard him with the same fidelity. But as the change of my owners was no unimportant event in my life, I trust that I shall readily be pardoned if I relate the circumstances which led to it.

HUNTER'S NARRATIVE.

A work has just been published in Philadelphia, entitled,

"Manners and Customs of several INDIAN TRIBES, located west of the Missisippi; including some account of the soil, climate, and vegetable productions, and the Indian Materia Medica: to which is prefixed the History of the Author's Life during a residence of several years among them. By John Hunter.

The following extract is from a notice of the work, published in the Columbian Observer.

This is an interesting work, replete with information, and abounding in adventures that partake of all the magic of Romance, blended with the detail of authenticated facts. The author has possessed very singular and extraordinary facilities of becoming intimately acquainted with the passions, habits, customs, manners, prejudices, and indeed of every circumstance connected with our aboriginal brethren west of the Missisippi. Before the earliest dawn of reason or memory, while yet an unconscious infant of all that passed around him, he was made captive by a war party of Indians belonging to the Kickapoos. He recollects nothing of his parentage, residence, or friends, and still, up to the present time remains wholly ignorant of them, no doubt owing to their complete extermination, by the same band that made him a prisoner. His education and adventures among the Indians is more than usually curious and attractive; and often wears the colour of high-wrought romance, when we become entangled in the marvellous and perilous enterprises that marked his career up to the period of his return to his countrymen; but still we are assured that every circumstance of the narrative is strictly in accord with indisputable truth. Every reader, whatever may be his indolence or his taste, will pursue this part of the book with impatient avidity, and wish at the conclusion that he was only at the commencement. *The Life of the Author* is certainly unparalleled in richness of incident, and the most profound, intense interest of Romance.

The following are the closing remarks in the Observer, and relate to the authorship of the work.

It must appear self-evident, from the method, arrangement and scientific dress, which distinguishes *Hunter's Narrative*, that the Author himself never could have put it in the present shape; although we understand his acquirments to be respectable, since his return to civilized life, owing to a vigorous and highly endowed intellect. He informs us in his preface, therefore, that he has been largely indebted on this score, to "*his friend, Edward Clarke, Esq.*" the competency of whose powers, and the respectability of whose talents, are stamped on every page of the work.

We understand that Mr. Hunter has gone over to England to attend the publication of his work in London.

Simplicity and Integrity of the Swiss Mountaineers.

A peasant, named Frantz, came one evening to look for Gaspar, who was mowing a meadow, and said—"My friend, this is hay harvest:—thou knowest that we have a dispute about this meadow: we know not to whom it properly belongs; to decide this question, I have collected the Judges at Schwitz—come then to-morrow with me before them." "Thou seest, Frantz, that I have mowed the meadow, I cannot be absent." "And I cannot send away the Judges, who have fixed on this day: Indeed, we should have known to whom it belonged before it was mown." They had some little controversy on the subject: and at last Gaspar said—"I will tell thee what thou shalt do: Go to-morrow to Schwitz—give the Judges my reasons and thine—and I shall save the trouble of going myself." On this agreement, Frantz went to plead for and against himself, and threw out the reasons on both sides, as well as he could. When the Judges had decided, he went to Gaspar—"The meadow is thine, the sentence is in thy favour." People the earth with such men, and happiness will dwell there!

Swiss Tourist.

The editor of the Connecticut Herald, in an article respecting the Farmington Canal, gives the following estimate of the cost and income of some of the English canals. It is taken from Wells & Sons' London Financial and Commercial Record. The first column gives the names of the canals, the second the original price of shares, the third the price at which they are now selling, and the fourth the amount of dividend declared annually.

Birmingham,	£35	£600	£24
Coventry,	100	1970	44
Erewash,	100	1000	58
Grand Junction,	100	245	10
Leeds and Liverpool,	100	375	12
do. New,	80	292	9
Leicester,	140	300	14
do. New,	110	235	11
Loughborough,	143	3500	170
Monmouthshire,	100	163	8
Melton Mowbra,	100	220	10
Neath,	108	500	22
Oxford,	100	740	32
Stafford and Worcester,	140	700	40
Stroudwater,	150	420	22
Swansea,	100	200	10
Trent and Mersey,	200	2000	75
Warwick and Brim	100	230	10
Warwick and Napton,	100	215	9

The above are the most profitable canals. There are some where stock has not advanced; and others where it is below par. One of the above, it will be observed, annually divides more than the original amount of subscription.

LIST OF ACTS,

Passed the Second Session of the Seventeenth Congress of the United States.

(Concluded from page 143.)

For the erection of a monument over the tomb of Elbridge Gerry, late Vice President of the United States.

For the relief of the heirs of Johnston Blakely.

For the relief of Edward Evat.

For clearing, repairing, and improving certain roads, for the purpose of facilitating the transportation of the United States' Mail.

For the relief of James Morrison.

For the relief of Nimrod Farrow, Richard Harris, and their securities.

For the relief of Robert F. Stockton.

To enable the proper accounting officers of the Treasury Department to audit and settle the accounts of the Surveyor of Public Lands in the States of Illinois and Missouri, and territory of Arkansas, for extra clerk hire in his office.

To authorise the building of light houses at Cape Roman, in South Carolina, and placing floating lights in Delaware Bay.

For the relief of Daniel Seward.

For the relief of Samuel Walker, and others.

For the relief of Samuel Hodgdon.

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